

Aspects of Truthfulness

PodSeries - Vol 4



Achieve Noble Character

Aspects of Truthfulness

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a short book discussing the different branches of truthfulness. In reality, without this key characteristic it is not possible to Achieve Noble Character.

According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

Aspects of Truthfulness

Truthfulness in Sincerity

It is not possible to achieve noble character without truthfulness. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has made it clear in a Hadith found in Sahih Muslim, number 6637, that truthfulness leads to righteousness and this leads to Paradise. A person remains steadfast on the truth until they are recorded with Allah, the Exalted, as a truthful person. Whereas, lying leads to sins and sins lead to Hell. A person will keep telling lies until they are recorded with Allah, the Exalted, as a great liar. It is quite clear from this Hadith alone the importance of remaining truthful and avoiding lies.

The first aspect of truthfulness is truthfulness in sincerity. This means a muslim should aim to please Allah, the Exalted, in all their acts and thoughts. They should not partner any other intention with pleasing Allah, the Exalted. Otherwise, they might find that on Judgment Day they are told to seek their reward from who they acted for as Allah, the Exalted, is in no need of a partner. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 3154. Chapter 18 Al Kahf, verse 110:

"...So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

A part of sincerity is that when others praise a person for their good deeds they in turn praise Allah, the Exalted, knowing He was the One who granted them the ability to perform the righteous deed. Through this

they turn away from becoming pleased at the pleasure of people. The one who reaches this level is always afraid, even though they perform many righteous deeds, that their deeds may be rejected because of a lack of truthfulness in their sincerity. Chapter 23 Al Mu'minun, verse 60:

“And they who give what they give while their hearts are fearful because they will be returning to their Lord.”

The Holy Prophet Muhammad, peace and blessings be upon him, has confirmed in a Hadith found in Jami At Tirmidhi, number 3175, that this verse refers to these pious people.

It is better for a muslim whenever possible to keep their righteous deeds a secret. This is a characteristic of the one who acts sincerely for the sake of Allah, the Exalted. The only exception to this is when one desires to set an example for others to follow. But even this should only be done by those who are qualified meaning, the scholars and those who are sincere in their actions. Many muslims incorrectly believe their only duty is to perform a righteous deed. But in fact, this is only the first step. The thing which is more important than actually performing a good deed is to safeguard it so that the muslim can take it safely to the court of Allah, the Exalted. This has been indicated in chapter 6 Al An'am, verse 160:

“Whoever comes [on the Day of Judgment] with a good deed...”

Safeguarding deeds is extremely important as it is very easy to destroy their reward. For example, a muslim may do a good deed in secret and not mention it to anyone for decades. But then the Devil inspires them to mention it to others which can cause the reward to be reduced or even destroyed as the deed is now public.

A muslim can safeguard their deeds by eliminating the bad characteristics which can destroy them, such as envy. This has been warned in a Hadith found in Sunan Abu Dawud, number 4903.

To conclude, truthfulness in sincerity is that a muslim should only hope for reward for their good deeds from Allah, the Exalted. They should only fear the criticism and anger of Allah, the Exalted. They should only seek the pleasure of Allah, the Exalted, even if this displeases people. They should never seek the pleasure of people if it means disobeying Allah, the Exalted. As only Allah, the Exalted, can protect one from the displeasure of people even if this protection is not obvious to them. But no one can protect a person from the displeasure of Allah, the Exalted.

Truthfulness in Patience

Truthfulness in patience involves enduring something, such as an event, which a person dislikes. When this occurs a muslim must banish impatience by refraining from complaining through their words or actions and instead accept what has occurred through sincere obedience to Allah, the Exalted, knowing He chooses what is best for His servants. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Patience has aspects which apply internally and outwardly. The first aspect is patience in fulfilling the commands of Allah, the Exalted, during difficulties and ease, in security or in affliction, willingly or not. The second aspect is patience in abstaining from forbidden things and preventing the soul from inclining towards them. These two types of patience are an obligatory duty all muslims. The next aspect of patience is needed when performing voluntary righteous deeds. This will cause a muslim to be drawn close to Allah, the Exalted, and obtain His love. This has been indicated in a Hadith found in Sahih Bukhari, number 6502. The fourth kind of patience consists of accepting the truth from anyone. The truth is a messenger from Allah, the Exalted, to His servants. A messenger they must accept under all conditions. In fact, rejection of this truth is rejection of Allah, the Exalted.

A muslim becomes patient when they remember the blessings granted to the patient and the punishment for impatience and disobedience. This

creates hope in reward and fear of punishment. These two halves encourage one to remain obedient to Allah, the Exalted, out of desire for reward and prevent disobedience to Him through fear of His anger and punishment. Through this a muslim can obtain an uncountable reward granted to the patient. Chapter 39 Az Zumar, verse 10:

“...Indeed, the patient will be given their reward without account [i.e., limit].”

Truthfulness in Repentance

The first part of truthfulness in repentance is to sincerely regret any sin one has committed and then to firmly resolve not to return to it or a similar sin again. A muslim should persist in seeking the forgiveness of Allah, the Exalted. One should make up for any obligations missed or return any rights taken from people while seeking their forgiveness. A part of sincere repentance is to avoid thinking about anything which is sinful as this thought is the beginning of more sins. One should be fearful falling into sins in the future as this will aid them to remain steadfast in the obedience of Allah, the Exalted. A muslim should have hope that their repentance was accepted without assuming it has. This will aid them in striking a balance between fear of rejection and hope of acceptance. These two qualities are vital for encouraging one to perform righteous deeds and abstain from sins. Chapter 23 Al Mu'minun, verse 60:

“And they who give what they give while their hearts are fearful because they will be returning to their Lord.”

According to a Hadith found in Sunan Ibn Majah, number 4198, this verse refers to the pious muslims who perform good deeds, such as sincere repentance, while fearing it will not be accepted by Allah, the Exalted.

It is also important for a repentant muslim to avoid all the people who tempt them towards sins and heedlessness and instead accompany those who will aid them in changing their character for the better. As

confirmed in a Hadith found in Jami At Tirmidhi, number 2378, a person is on the religion of their friend. This means that a person will adopt the characteristics of their companions. Therefore, it is vital for all muslims, especially the repentant, to seek and accompany only the pious. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

In addition, a muslim must avoid the places which inspire them towards sins as a person's environment can be very influencing on their character. Therefore, muslims should aim to only visit the places which will inspire them to remain steadfast in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, such as the Mosque.

Truthfulness in Self-Control & Self-Knowledge

The muslim who is truthful in their desire to please Allah, the Exalted, will control their soul so that they only obey Him by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Whenever they disobey Allah, the Exalted, a muslim should try to discipline their soul by denying it its desires. The soul can behave like a wild animal which is only tamed through discipline. This does not mean a muslim should become extreme in this discipline but they should not fulfil all of their soul's lawful desires until it obeys Allah. One must adopt a give and take relationship with their soul until a balance between obeying Allah, the Exalted, and fulfilling lawful desires is obtained. But it is important to note, the more one limits acting on their lawful desires the less their accountability will be on the Day of Judgement and the less likely they stray and fulfil their unlawful desires.

As Allah, the Exalted, only gave each person one heart it will either be filled with the material world or the hereafter. The more a muslim fulfils their lawful desires the more their heart will be filled with the material world. The more they concentrate on the hereafter the more it will fill their heart until their heart becomes sound. Chapter 26 Ash Shu'ara, verses 88-89:

"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."

An aspect of truthfulness of self-control is to avoid bad company which inspires one towards unnecessary and unlawful desires. As warned by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sunan Abu Dawud, number 4833, a person is on the religion of their friend. This means a person will adopt the characteristics of their friends and companions. So it is important for muslims to accompany only those who aid them in controlling their soul. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

Truthfulness in Opposing the Devil

A muslim should actively strive to cut off the weapons of the Devil such as acting on evil thoughts. The way to achieve this is to constantly remind oneself of the negative effects of sins, such as punishment and disgrace. A muslim should stand guard over their thoughts and actions ensuring they only think and act for the sake of Allah, the Exalted. It is important to remember that the Devil is never unmindful of people and is always striving to lead them astray. He works hard to weaken the resolve of muslims to better themselves and encourages them to delay sincere repentance. He inspires muslims to delay acting on their good thoughts and intentions hoping they will eventually forget or not find the opportunity to act on them in the future. Whenever a muslim engages in righteous deeds the Devil reminds them of the worldly things which require their attention thereby preventing them from obtaining good. A muslim should strive to control their anger as the Devil strikes at this time causing one to cross the limits and commit heinous sins.

It is therefore vital for a muslim to gain knowledge on the traps of the Devil so that they can avoid them. Ignorance will only cause one to wonder into his traps which will result in the loss of good in both worlds. One should constantly seek refuge from the Devil with Allah, the Exalted. This is only achieved through sincere obedience to Him by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. Chapter 15 Al Hijr, verse 42:

“Indeed, My servants - no authority will you have over them...”

In addition, a muslim should constantly remind themselves of the all-encompassing gaze of Allah, the Exalted. This will aid them in combating the Devil as whoever remembers this will be afraid to act on their evil desires knowing Allah, the Exalted, is observing their inner and outer being. The one who is aware of a powerful authority, such as the police, observing them will not misbehave. Similarly, the one who is aware of the divine gaze of Allah, the Exalted, will resist the Devil and refrain from sins.

Truthfulness in Piety

Truthfulness in piety includes fulfilling the commands of Allah, the Exalted, and refraining from His prohibitions for the pleasure of Allah, the Exalted. In addition, this includes avoiding things which are doubtful. According to a Hadith found in Jami At Tirmidhi, number 1205, the one who avoids the doubtful will protect their faith and honour. In fact, a Hadith found in Jami At Tirmidhi, number 2451, advises that a muslim will not become pious until they abstain from things which are not unlawful out of caution they may lead one to the unlawful.

One of the most important aspects of abstaining from the doubtful is with regards to obtaining one's provision. One should always abstain from the unlawful and what is doubtful and only strive to obtain the lawful and pure.

A branch of this truthfulness includes abstaining from the excess and unnecessary aspects of the material world. This consists of only taking enough from this material world in order to fulfil one's necessities and responsibilities. One should not over indulge their soul by following its extravagant desires as this will only take them towards the unlawful. Even if one is safe from the unlawful over indulging in extravagance will only cause a person to increase their accountability on the Day of Judgement. The more one is held accountable the more likely they will be punished. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sahih Bukhari, number 6536, that a person will be punished if their deeds are scrutinised by Allah, the Exalted, on Judgment Day. One should avoid both greediness and extravagance in what concerns their food, clothing and shelter.

Even though they have been Holy Prophets, peace be upon them, such as the Holy Prophet Dawud, peace be upon him, and other righteous people who were rich yet, their intention for gaining and spending wealth was only to please Allah, the Exalted, unlike the majority of the well-off muslims today.

Unfortunately, some muslims use the names of the righteous predecessors in the incorrect way by claiming they also earned and spent wealth. In their eyes this somehow justifies earning, hoarding or incorrectly spending wealth they do not need. Their very behaviour contradicts the actions of the righteous predecessors who only earned to fulfil their necessities and responsibilities. Those who were wealthy only spent their wealth according to the pleasure of Allah, the Exalted, never wasting it through extravagance or hoarding it through greed. How many well-off muslims today can say the same about themselves?

In addition, muslims should understand that the righteous who obtained wealth were the trustees of Allah, the Exalted, on Earth. They were only the guardians of the wealth and never saw themselves as being its true owner. Chapter 57 Al Hadid, verse 7:

“Believe in Allah and His Messenger and spend out of that in which He has made you successive inheritors...”

They understood why Allah, the Exalted, created them and what He desired from them. So they only spent wealth according to the commands of Allah, the Exalted, and never spent on things according to their own desires. These righteous people were certain that their souls and possessions belonged only to Allah, the Exalted. So they reached the highest level of gratitude by using each worldly blessing according to the commands of Allah, the Exalted. These people may have been given plenty of worldly things but they did not put their trust in them. They only put their trust in Allah, the Exalted. They took no pleasure in their belongings and only saw them as a duty which needed to be discharged according to the pleasure of Allah, the Exalted. Their hearts were not attached to their belongings nor did they exclude others from enjoying the worldly blessings they possessed by greedily hoarding them. This is why they possessed worldly things but the things did not possess them. They had wealth but chose poverty for themselves as they spent to fulfil the needs of others. They took delight only in the obedience of Allah, the Exalted, by using their worldly possessions according to His wish instead of their own. Neither did they grieve or show displeasure when they lost worldly things as they preferred the choice of Allah, the Exalted, over all things. They took no pleasure or joy in their worldly possessions. So in reality, they had abstained from the material world even though they possessed worldly things. The possessions were in their hands not in their hearts. They understood that the true love of Allah, the Exalted, consisted of turning away from this material world with their hearts and intentions. Chapter 20 Taha, verse 131:

“And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.”

This in reality is quite clear when one actually studies the lives of the righteous predecessors instead of assuming they were just businessmen. Unfortunately, many muslims today claim to follow in their footsteps even though they drown themselves collecting and hoarding the material world. The majority of people are fooled into thinking they are following in their footsteps when they are actually nothing alike. These worldly people trust and love their possessions whereas the righteous had worldly possessions but only trusted and loved Allah, the Exalted. Worldly possessions were in the hands of the righteous predecessors not in their hearts while many today have no possessions in their hands but still have them in their hearts. One should take heed to how Allah, the Exalted, has described the material world and therefore not prioritise it over preparing for the eternal hereafter. Chapter 57 Al Hadid, verse 20:

“Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children...”

It is important to note, the material world which one should detach from actually refers to one's desires. It does not refer to the physical world, such as the mountains. This is indicated by chapter 3 Alee Imran, verse 14:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return [i.e., Paradise].”

These things are connected to the desires of people and by them one becomes distracted from preparing for the hereafter. When one abstains from their desires they are in fact detaching from the material world. This is why a muslim who does not possess worldly things can still be regarded a worldly person because of their inner desire and love for it. Whereas, a muslim who possesses worldly things, like some of the righteous predecessors, can be considered detached from the material world as they do not desire and occupy their minds, hearts and actions with them. Instead they desire lies in the eternal hereafter.

The first level of abstinence is turning away from unlawful and vain desires which are not connected to the pleasure of Allah, the Exalted. This person busies themselves in fulfilling their duties and responsibilities all the while focusing on the hereafter. They turn away from things and people who prevent them from fulfilling this important deed.

The next stage of abstinence is when one takes only the things they need from the material world in order to fulfil their necessities and responsibilities. They do not occupy their time on things which will not derive them benefit in the next world. This is the advice given by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 6416. He advised a muslim to live in this material world as a stranger or a traveller. Both types of people will only take what they need from the material world in order to reach their destination meaning, the hereafter safely. A muslim can achieve this by understanding how close their death and departure to the hereafter is. Not only can death pounce on a person at any time but even if one lives a long life it seems as though it passed in a moment. By realising this reality one sacrifices the moment for the sake of the eternal hereafter. Shortening one's hope for a long life in this material world will encourage them to perform righteous deeds, sincerely repent from their sins and

prioritise preparing for the hereafter over all else. The one who hopes for a long life will be inspired to behave in the opposite manner.

The one who is truly abstinent in the material world neither blames it nor praises it. They do not rejoice when they gain it nor do they grieve when it passes them by. The mind of this pious muslim is too focused on the eternal hereafter to greedily notice the small material world.

Abstinence consists of several different levels. Some muslims abstain in order to free their hearts of every vain and useless occupation so that they can fully concentrate on obeying Allah, the Exalted, and fulfil their responsibilities towards people. According to the Hadith found in Sunan Ibn Majah, number 257, the one who behaves in such a manner will find that Allah, the Exalted, will suffice them by taking care of their worldly issues. But the one who is only concerned with worldly things will be left to their devices and will find nothing but destruction. This is why it is been said that the one who pursues the excess of this material world, such as excess wealth, will find that the minimal effect it has on them is that it distracts them from the remembrance and obedience of Allah, the Exalted. This is still true even if a person commits no sins in their pursuit of the excess aspects of the material world.

Some abstain from the world in order to lighten their accountability on the Day of Judgement. The more one possesses the more they will be held accountable. In fact, whoever has their deeds scrutinised by Allah, the Exalted, on Judgement Day will be punished. This has been warned in a Hadith found in Sahih Bukhari, number 6536. The lighter one's accountability the less likely this will occur. It is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith

found in Sahih Bukhari, number 6444, that those who possess plenty in the world will possess very little good on the Day of Rising except for those who dedicated their belongings and wealth in ways pleasing to Allah, the Exalted, but these are a few in number. This long accountability is the reason why each person, rich or poor, will wish on the Day of Judgement that they were only given their daily provision during their lives on Earth. This has been confirmed in Hadith found in Sunan Ibn Majah, number 4140.

Some muslims abstain from the excess of this material world out of desire for Paradise which will make up for losing out on the pleasures of this material world.

Some abstain from the excess of the material world out of fear of Hell. They rightfully believe that the more one indulges in the excess of this material world the closer they are to the unlawful, which leads to Hell. This has been warned in a Hadith found in Jami At Tirmidhi, number 1205. In fact, it is why the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith found in Sunan Ibn Majah, number 4215, that a muslim will not become pious until they abstain from something which is not a sin out of fear it may lead to a sin.

The highest degree of abstinence is to understand and act on what Allah, the Exalted, desires from His servants which has been mentioned throughout the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him. Namely, to abstain from the excess of the material world out of servanthood to Allah, the Exalted, knowing that their Lord does not like the material world. Allah, the Exalted, has condemned the excess of this material world and has

belittled its worth. These pious servants were embarrassed that their Lord should see them inclining towards something which He dislikes. These are the greatest servants as they only act according to the wishes of their Lord even when they are given an opportunity to enjoy the lawful luxuries of this world. This is the very reason why the Holy Prophet Muhammad, peace and blessings be upon him, chose poverty even though he was offered the treasuries of the Earth. This has been advised in a Hadith found in Sahih Bukhari, number 6590. The Holy Prophet Muhammad, peace and blessings be upon him, chose this as he knew it was what Allah, the Exalted, desired for His servants. As Allah, the Exalted, disliked the material world the Holy Prophet, peace and blessings be upon him, rejected it out of love for His Lord. How can a true servant love and indulge in what their Lord dislikes?

The Holy Prophet Muhammad, peace and blessings be upon him, did set an example for the poor by choosing poverty and taught the rich how to live through his words and actions. He could have easily chosen the alternative and practically showed the rich how to live by taking the treasuries of the world which were offered to him and he could have taught the poor how to live correctly through his words and actions. But he chose poverty for a specific reason which was out of servanthood to his Lord, Allah, the Exalted. This abstinence was adopted by the Companions, may Allah be pleased with them. For example, the first rightly guided Caliph of Islam Abu Bakkar Siddique, may Allah be pleased with him, once cried when water sweetened with honey was given to him. He explained that he once observed the Holy Prophet Muhammad, peace and blessings be upon him, pushing away an invisible object. The Holy Prophet, peace and blessings be upon him, told him the material world had come to him and he commanded it to leave him alone. The material world replied that he had escaped the material world but those after him would not. Because of this Abu Bakkar Siddique, may Allah be pleased with him, wept when seeing the water sweetened with honey believing the material world had come to misguide him. This incident is recorded in Imam Ashfahani's, Hilyat Al Awliya, number 47.

In reality, the Companions, may Allah be pleased with them, never ate or dressed to gain pleasure but only took what they needed from the material world while focusing on preparing for the hereafter. They disliked when the material world was placed at their feet being fearful that perhaps their reward had been given to them in this world instead of in the hereafter.

Anyone who is truly abstinent will follow in their footsteps. Muslims should not fool themselves by indulging in the unnecessary luxuries of this material world while claiming their heart is attached to Allah, the Exalted. If a person's heart is purified it manifests on their limbs and in their actions which is confirmed in a Hadith found in Sahih Muslim, number 4094. Whoever's heart is attached to Allah, the Exalted, follows in the footsteps of the righteous predecessors by taking what they need from the material world, spending only for the sake of Allah, the Exalted, and turning away from the excess of the material world while striving to prepare for the hereafter. This is true abstinence.

Truthfulness in Trust

This is such an important aspect that Allah, the Exalted, combined this with being a true believer. Meaning, one cannot be a true believer until they trust in Allah, the Exalted. Chapter 5 Al Ma'idah, verse 23:

"...And upon Allah rely, if you should be believers."

Trusting in Allah, the Exalted, includes being assured about what Allah, the Exalted, has guaranteed, such as one's lawful provision. It is to remove anxiety from one's heart over the affairs of the material world knowing Allah, the Exalted, only chooses the best for His servants. Chapter 2 Al Baqarah, verse 216:

"...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

It includes to firmly believe that every need whether it is regarding this world or the next Allah, the Exalted, is the Ruler and Provider and none but Him can fulfil the need and none can withhold it from them except Allah, the Exalted, even if it outwardly appears that people have a hand in this. They are simply mediums but the source of giving and withholding is none other than Allah, the Exalted. The creation cannot give something to someone which Allah, the Exalted, has not willed neither can they withhold something from someone which Allah, the

Exalted, has granted. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2516.

Trusting in Allah, the Exalted, removes hope in and fear of the creation. This is because a muslim has confidence in Allah, the Exalted, and full knowledge and conviction that the blessings of Allah, the Exalted, are constantly descending on them, which no one can prevent.

Truthfulness in trust is connected to truthfulness in abstinence as the one who trusts that the provision allocated to them over 50,000 thousand years before the creation of the Heavens and the Earth will never be taken or used by anyone else. This has been advised in a Hadith found in Sahih Muslim, number 6748. This inspires them to share the blessings they have been given with others without fear of poverty entering their hearts.

It is important to note, trusting in Allah, the Exalted, does not mean one should abandon means, such as medicine, as a trusting muslim understands that both the means and outcome have been created and decided by Allah, the Exalted. So they use the means advised in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and trust that Allah, the Exalted, will choose the best outcome for them in all cases.

The one who trusts in Allah, the Exalted, seeks refuge with Him knowing that nothing will occur or be accomplished unless Allah, the Exalted, so wills. He alone gives and withholds. The trusting muslim does not get

annoyed or anxious when anything is withheld from them nor do they try obtaining things in a way contrary to the teachings of Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is because the level of greed does not determine whether something is given to a person or withheld from them but it is determined solely by Allah, the Exalted. The one who trusts is not the person who receives all what they desire. It is the one who trusts the choice of Allah, the Exalted, irrespective of if things occur according to their desires or not. The trusting muslim knows that they are travelling down a path which is destined and therefore cannot be changed. This truth allows them to understand that they will never obtain something until the destined time arrives. Meaning, they cannot obtain it a moment sooner or later than when Allah, the Exalted, has decided. This removes greed and anxiety from them and thus they become relaxed and content with Allah, the Exalted.

Therefore, trusting in Allah, the Exalted, leads to contentment. This person understands that whatever situation they are in was unavoidable. This is true for every passing moment. But each person has a choice whether to be obedient to Allah, the Exalted, or not. If they choose obedience to Allah, the Exalted, then there is no better situation than the situation they are currently in as Allah, the Exalted, chooses the best for His servants. But if they choose disobedience then they have no one else to blame except themselves when they face the consequences of their choice. The one who trusts understands this and remains grateful to Allah, the Exalted, for guiding them from one good situation to another even if they do not observe the goodness in each situation immediately.

Truthfulness in Fear

The thing which causes the fear of Allah, the Exalted, to become ingrained in the heart is by truly believing and constantly reminding oneself that Allah, the Exalted, observes them at all times. None of one's motions, be it outward actions or inner thoughts, are hidden from Allah, the Exalted. This makes a muslim cautious that Allah, the Exalted, might observe something inwardly or outwardly in them which He does not approve of. A muslim should therefore, constantly watch over their intention since Allah, the Exalted, is fully aware of it. If a muslim at all moments keeps their intention attached to Allah, the Exalted, and through the mercy of Allah, the Exalted, turns away from what He dislikes their heart will become pure which leads to the true fear of Allah, the Exalted. This will ensure they prioritise the commands of Allah, the Exalted, over all else. They will no longer fear the creation which will prevent them from disobeying Allah, the Exalted, out of the desire to please people.

Truthfulness in Modesty

Having true shame and modesty of Allah, the Exalted, according to a Hadith found in Jami At Tirmidhi, number 2458, is when one protects their five senses from His disobedience. It includes protecting one's body from the unlawful, such as unlawful food and protecting one's chastity out of fear of Allah, the Exalted. It involves often remembering and preparing for one's death. And finally, it includes turning away from the excess of this material world, which will encourage them to strive for the eternal hereafter. The one who behaves in this way has true modesty and shame of Allah, the Exalted.

The one who always remembers that Allah, the Exalted, is observing them will adopt shame and modesty of Him. Remembering the countless favours of Allah, the Exalted, while a person remains ungrateful will also encourage them to become modest of Allah, the Exalted. Finally, remembering that a day will come when they will be questioned about every little thing in their life by Allah, the Exalted, will also inspire one to adopt shame of Allah, the Exalted.

The thing which strengthens shame of Allah, the Exalted, is the fear of Allah, the Exalted, whenever an evil desire enters one's heart. This is because the heart believes that Allah, the Exalted, is fully aware of this desire. If this attitude becomes established in a person then their shame of Allah, the Exalted, will become strong. In addition, fearing that Allah, the Exalted, will turn away from them in dislike because of their desires and actions also strengthens one's shame of Allah, the Exalted. But this modesty and shame can become weak and in some cases disappear if one abandons examining themselves in the way described and by

abandoning sincerely obeying Allah, the Exalted, in His commands and prohibitions.

Truthfulness in Appreciation

When a muslim becomes heedful they can then observe the countless blessings, both old and new, which have been granted to them by none other than Allah, the Exalted. The older blessings include Allah, the Exalted, remembering a muslim before He created them and blessing them with belief and faith in Him. Then He caused time to pass until He set the muslim in the best of communities namely, the nation of the Holy Prophet Muhammad, peace and blessings be upon him. Then Allah, the Exalted, guided the muslim during their youth protecting them from abandoning Islam. Even though, the muslim had moments of heedlessness and committed sins yet Allah, the Exalted, did not take revenge and punish them. Instead He covered their faults and extended His forgiveness to them. All this and much more requires gratitude from a muslim which consists of three kinds. The first is from the heart. This is when one acknowledges all blessings come from Allah, the Exalted, and corrects their intention so that they only act to please Allah, the Exalted. The next kind of gratitude is showing on one's tongue by continuously praising Him and mentioning His great kindness. The final kind which is the highest level of gratitude is shown through physical actions. This is when one uses all the blessings they possess in the way commanded by Allah, the Exalted, sincerely for His pleasure. This leads to an increase in blessings. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favour]...”

A muslim must understand that they can only show gratitude through the mercy of Allah, the Exalted, which in itself deserves gratitude. This attitude will ensure one remains grateful and humble at all times.

Truthfulness in Love

This includes following the Holy Prophet Muhammad, peace and blessings be upon him, in his conduct with Allah, the Exalted, and people, and his detachment from the material world as an example in every matter. Chapter 3 Alee Imran, verse 31:

“Say, [O Muhammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...””

Truthfulness in love also includes preferring in every matter what Allah, the Exalted, likes over one's own desires and the desire of others and by fulfilling the commands of Allah, the Exalted, over the commands of one's soul. The one who truly loves Allah, the Exalted, will always recollect Him with their heart, tongue and actions in sincere obedience to Him by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience. The lover will turn away from heedlessness and strive in using the blessings they possess according to the wishes of their beloved namely, Allah, the Exalted. They will not forget Allah, the Exalted, nor neglect His commands. They constantly fear their disobedience will cause Allah, the Exalted, to dislike them which only drives them towards further obedience. They seek the love of Allah, the Exalted, by fulfilling their obligatory duties and striving in voluntary good deeds which has been advised in a Hadith found in Sahih Bukhari, number 6502. The mark of love is to strive in drawing near to Allah, the Exalted, through every means and to turn away from all things which do not help in this ultimate goal.

The beginning of love is when one is given worldly blessings by Allah, the Exalted. But when one gains knowledge and strives in His obedience they begin to love Allah, the Exalted, whether they receive worldly blessings or not as they understand that Allah, the Exalted, only gives and withholds according to what is best for His servant.

True love for Allah, the Exalted, does not increase in times of ease nor decrease in times of difficulties. The one who behaves like this is only a lover of blessings.

Truthfulness in Contentment

The sign of this is when one is not impatient nor do they desire a change irrespective of whatever situation they are in. They are content with what Allah, the Exalted, has chosen knowing He only chooses the best for His servants. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you...”

A true servant does not know what decision is better for them so they instead rely on the choice of Allah, the Exalted. This level is higher than patience as a patient person might desire a situation to change and even supplicates for it but does not complain in any situation. When a muslim is truthful in their love for Allah, the Exalted, then they surrender to the will of Allah, the Exalted, without resistant. Being suspicious over destiny leaves them and they become content with whatever Allah, the Exalted, has chosen. The following verse clearly indicates that a muslim will not gain the pleasure of Allah, the Exalted, until they are pleased with Him first. Chapter 89 Al Fajr, verse 28:

“Return to your Lord, well-pleased and pleasing [to Him].”

Truthfulness in Longing

This is the condition of the true servants of Allah, the Exalted, as they desire nothing except their Lord. This inspires them to strive in His sincere obedience by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience knowing that this will not be achieved by someone who is disobedient to Allah, the Exalted. The muslim who longs for Allah, the Exalted, desires to leave this world and reach the hereafter. These people often prefer solitude and being alone than the company of people. They are balanced between fear and hope. Fear of disobeying their Lord and therefore being barred from Him and His proximity. Their hope inspires them to sincerely repent from their mistakes and strive in His obedience knowing He is the Most Forgiving and Most Merciful.

To conclude, muslims should strive to gain and act on the invaluable knowledge found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they can reach the station of truth in the presence of an Omnipotent King. Chapter 54 Al Qamar, verse 55:

“In a seat of truth near a Sovereign, Perfect in Ability.”

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